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## A GALET OF EANNATUM

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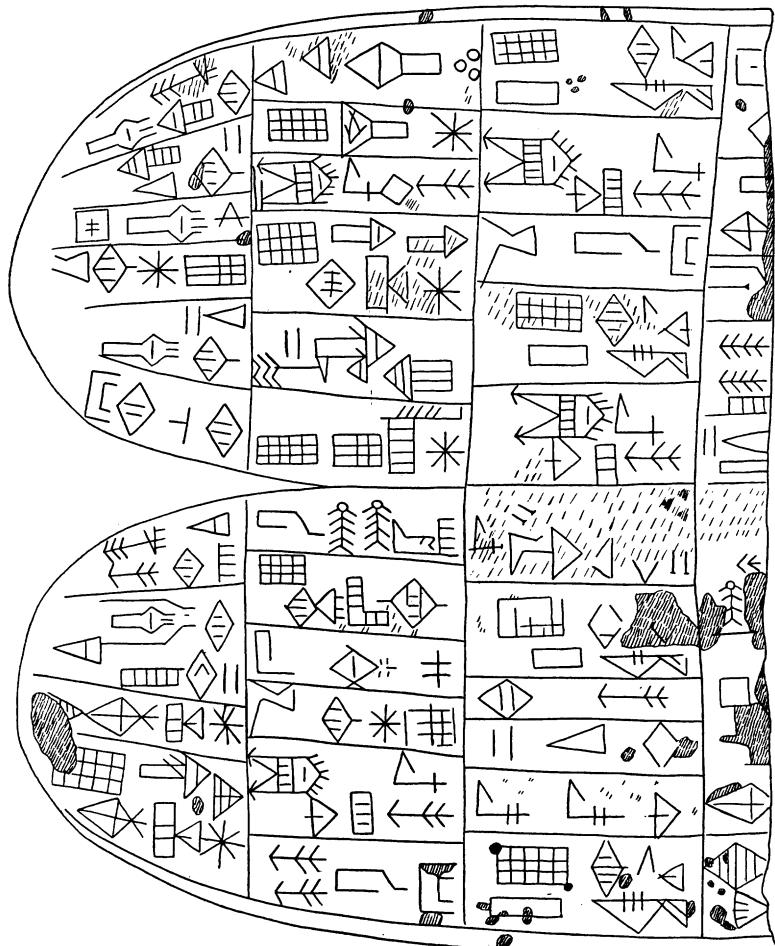
IN 1912 the Semitic Museum of Harvard University acquired a galet of Eannatum, which is a variant of Galet E of the Ottoman Museum,<sup>1</sup> Constantinople. The Harvard Galet has been broken in two, the break occurring lengthwise of a column. A comparison with Galet E indicates that about twenty-one full lines or two whole columns have been broken away from the beginning of the inscription and that the half column with which the Harvard Galet begins is in reality the third column of the inscription. The base is oval in shape and is 8.6 cm. long and 4.6 cm. at its widest part. Its height is 15.6 cm. The explanation of Dr. James B. Nies<sup>2</sup> that this shape has a symbolic significance, representing a drawn, divine net, is a happy one.

Unlike Galet E the writing begins at the base of the stele, and the loss of the first two columns is particularly regrettable. No line of the third column is complete and the surface of the stone is either defaced or worn so smooth, as in column four case six, that some of the characters are quite indistinct. The second sign in the first case of this column is otherwise not known to me. Case five is to be restored *[na-n]e-[r]ú-a*, and may well be a reference to Mesilim's stele of delimitation. Column 4:1—5:2 is better preserved than the analogous portion of Galet E and may be read as follows:

4.1	<i>galu Umma kige</i>	The men of Umma
	<i>ba-ri-ri</i>	entered by force,
	<i>na-rú-a</i>	the stele
	<i>mu-pad</i>	they removed.
5	<i>galu Umma kige</i>	The men of Umma
	<i>a-ša(g) nig(?) ba-túm</i>	[ ]
	<i>ri(?) [ . . . . . ]</i>	
	<i>mu-šú ba-sà</i>	he named.

<sup>1</sup> *Déc. en Chaldée*, pt. epig., p. XLIV.; *Königsinschriften*, p. 24.

<sup>2</sup> *JAOS* 36. 138.



	<i>galu Umma kige</i>	The men of Umma
	<i>e-ma-túm</i>	captive
10	<i>mu-šú ba-sà</i>	he named.
	<i>galu Umma kige</i>	The men of Umma
5.1	<i>e-ma-mu-mu</i>	destroyed
	<i>mu-šú ba sà</i>	he named.

To what period in the long reign of Eannatum may this incursion of the men of Umma into the territory of Lagash, their removal of the stele of delimitation followed by their capture and punishment and the re-erection of the stele of Mesilim be assigned? Everything points to the conclusion that the great war between Lagash and Umma, the narrative of which is recorded upon the Stele of the Vultures, occurred well on in the reign of Eannatum. Of the minor episodes which led up to the great war we know little, for the early part of the Stele of the Vultures is so broken that the text is uncertain, and the historical summary of Entemena<sup>3</sup> omits all details. No argument may be drawn from the fact that Eannatum uses the title *patesi* rather than *lugal*, for he shows a marked preference for the former, calling himself king in only two inscriptions. In the closing section of this inscription Eannatum mentions Enlil, Ninharsag, Nina, and Ningirsu. The principle that the list of gods is selected on political as much as on religious grounds, and their jurisdiction represents the extent of the ruler's dominion, seems a sound one.<sup>4</sup> Upon this basis the Harvard stele and Galet E are to be referred to in the early part of the reign of Eannatum, previous to the successful expansion of his dominion, and they narrate one of the episodes in the long years of friction between the two rival city kingdoms of Lagash and Umma.

The galet was presumably erected upon the frontier<sup>5</sup> not merely to mark the boundary but to commemorate the repulsion of the raid made by the men of Umma and the re-erection of Mesilim's stele of delimitation.

<sup>3</sup> See Cone of Entemena, *Déc. en Chaldée*, pt. epig., p. XLVII; *Königsschriften*, p. 36.

<sup>4</sup> L. W. King, *A History of Sumer and Akkad*, p. 148.

<sup>5</sup> For the view that Galet A—E are foundation-stones, see *ibid.*, p. 145 sqq.